



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

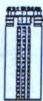
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





UNIVERSITEIT



90

Digitized by Google

Phil 659



THOUGHTS
ON
EDUCATION.



110

THOUGHTS
Phil 659
ON
EDUCATION.

By the late BISHOP BURNET.

Now first printed from an original Manuscript.



L O N D O N :

Printed for D. WILSON, at Plato's Head,
in the Strand. M,DCC,LXI.



THE HISTORY OF THE

1770

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

T H E

EDITOR'S PREFACE.

THE late Bishop Burnet's abilities, as a writer, are so universally acknowledged, by the best judges, that I flatter myself, the fugitive little piece, which I here offer to the public, will be received with pleasure.

Of its authenticity there can be no doubt, seeing the manuscript is entirely and evidently the Bishop's own hand writing;

vi P R E F A C E.

as appears by comparing it with a receipt granted by him for a year's stipend, in 1665, when he was minister of Saltoun; in the body of which receipt he declares the same to be written with his hand: and in verification of this voucher, nothing more need be said, than that it was furnished by the Right Honourable the Lord Milton, one of the Senators of the College of Justice, keeper of his Majesty's Signet in Scotland, and the representative of the great Andrew Fletcher Esq; of Saltoun.

The

P R E F A C E. vii

The original MS. together with this proof of its being the genuine work of Bishop Burnet, was put into the publisher's hands, (where any person of curiosity may have the satisfaction of seeing and comparing them) by Sir Alexander Dick of Prestonfield, Baronet; who found the MS. among the papers of his grand father, Sir John Cunninghame of Caprington, Baronet, a very learned man and eminent Scotch lawyer in the reign of King Charles II.

Of this Sir John Cunninghame, the Bishop gives an excellent cha-

viii P R E F A C E.

character, in the history of his
own times, Vol. I. p. 238. *
folio,

* The person, whom I believed the best
as to all such things, was one Sir John
Cunningham, an eminent lawyer, who
had an estate in the country, and was the
most extraordinary man of his profession
in that kingdom. He was episcopal be-
yond most men in Scotland, who for the
far greatest part thought that forms of go-
vernment were in their own nature indif-
ferent, and might be either good or bad
according to the hands in which they fell;
whereas he thought episcopacy was of a
divine right, settled by Christ. He was
not only very learned in the civil and canon
law, and in the philosophical learning, but
was very universal in all other learning:
he was a great divine and well read in the
Fathers, and in ecclesiastical history. He
was above all, a man of eminent probity,
and

P R E F A C E. ix

Folio, and seems to value himself on the personal friendship and intimacy with which he was honoured by him. This circumstance, added to that of the MS. being found among that gentleman's papers, would naturally lead one to think that it was addressed to him ; were it not that our author gives him to whom he writes the title of a Lord : whereas it does not appear that Sir John was ever raised to the dignity of Lord Advocate, or of a Lord of Session.

and of a sweet temper, and indeed one of the piousst men of the nation.—

How-

x P R E F A C E.

However, it is plain from the contents, that this Essay was written at the desire, and for the use, of some very considerable personage, about the latter end of the year 1668, when the Author, as he tells us, was not quite 25 years of age; having been born, as appears from his life, at Edinburgh, in 1643.

The subject of this little treatise is, most certainly, of a very interesting nature, not only to parents and such others as are more immediately and directly concerned in the right education of youth, but to the whole
com-

community in general: and in both these views our Author seems to have attentively and honestly considered it, never losing sight of his Pupils, even from the lisping state of infancy, up to that of ripe manhood.

The counsels he gives, and the regulations he proposes, together with his reasons for them, seem well to deserve the serious and mature consideration of every parent, guardian, governor, and preceptor of youth: for though every one of these will not, probably, think fit to adopt all his sentiments, in every cir-
cum-

xii P R E F A C E.

cumstance; yet those who do not think with him, may perhaps learn from him to think for themselves.

As to the language, the reader will not expect the English to be so correct, so pure, or so elegant as that of the Bishop's later works, when he considers that this Essay was written near an hundred years ago, in Scotland, and to a friend, without the least suspicion that it would ever be published. It would indeed have been easy to give it a more fashionable dress, by proper corrections of the spelling, the ex-

6 pref-

P R E F A C E. xiii

pression, and indeed of the grammatical construction, about which the Scotch, not much used to write in those days, were but too careless: but the editor, thinking it would be more satisfactory to the curious, to see how such an author as Bishop Burnet wrote so long ago as 1668, hath here faithfully and literally copied the original manuscript. In short, he conceived that he could not act otherwise, without taking an unjustifiable liberty with his author, and with the publick.

T H O U G H T S

T H E R E is nothing the law of nature doth more oblige men to, than carefully to educate and cultivate their children, this being the truest expression of a father's love. And therefore the philosopher Crates often said that he would goe to the most remarkable place of the city and call aloud, O Fathers, what doe you ? so carefully to gather fortunes to your children, and so little to consider what they are, to whom you leave them. And upon good ground did the wise Theban,

B

being

being asked in the school at Athens, what were the causes of the ruine of a state, reckon one of the chiefe, to be the neglect of the education of the youth. For since there is in man a natural by-as and propensity to corruption, it is not to be doubted, but ill disciplined children will prove, for most part, dissolute and profligate men. The obliquity of trees is easily corrected, if observed while they are young and small; but after many years growth, neither by force nor industry, can that which is crooked be made straight; and of this Lycurgus convinced the Spartans, by the whelps both procreated and whelped at once, but by the diversity of their breeding, the one was excellent for hunting, and the other fit for nothing but to lick dishes, and lay by a fire. Of such importance did the Romans judge the education of their youth, that

there

there was one incharged with the inspection of it ; and this office was judged a high trust and a great honour, and was a step to the censorial, if not to the consular dignity.

But besides the bonds of nature and of society, we christians are under a closer tye, since to fathers the care of children is so often enjoined in holy Scriptures ; as likewise fathers become sponors for their children in baptisme ; and therefore, by that suretyship, are engaged to the utmost care and diligence in seeing to their christian, virtuous, and rational education.

But all this, I know, is needless to your lordship, whose chiefe care and solicitude about your children is, that they be good christians and wise countrymen, and in whom I have observed no more

B 2

pas-

passionate desire of any thing than of discreet governours, and wholesome rules for improving and polishing the minds of your children : and as this generous care is indeed singular in you, so your humility is to be reckoned among those virtues which shine with the brightest lustre, appearing in this, that notwithstanding of your own great reach in all things, you are yet so distrustful of your own measures in such an important affair, as to ask my poor thoughts about it.

My Lord, my pride were as base as your virtue is noble, if I judged myself capable of advising, much lesse directing you herein : yet so closely is my soul linked to all your concerns, by the straitest bond of a close and entire friendship, and so ardently do I desire the welfare of your family and hopeful chil-

children, that I shall give you a full and copious account of my thoughts on this matter, which though they be no other way useful to you, yet shall at least tell you how often and seriously I think on you and yours, even when I see you not, and how I value not my time nor pains, when any thing that may be the subject of advantage, pleasure, or divertisement to you call for them. I should also preface of my own unfitness for this task from my few yeares, and the small experience I have had in this affair; but I shall frankly, and without further formality, give you my best and maturest thoughts; wherein if I come short of your expectation, it is because your opinion of me exceeds my merit. I therefore subject all to your censure, desiring that you will forgive the unpolished rudeness of style in me, who by a long and dayly converse

with Clownes am become more than halfe a Bour myselfe.

The first step of our Thoughts, in reference to children, should be a wise and discreet choice of her who shall be their mother ; for as graffes bear fruit of the kind of the stock whence they are cropt, so often doe children receive deep and lasting impressions of their mother's temper; and for this causedid the Lacedemonians threaten their King, when he was about to marry a dwarfe, alledging that she would bring forth not Kings but Kinglings. And also parents should avoid all wasting intemperance, and excess; for since the minds of children are moulded into the temper of that case and body wherein they are thrust, and the healthfulness and strength of their bodies is suitable to the source and fountain whence they sprung,

it

it clearly appears that persons wasted by drunkenness or venery must procreate unhealthful, crazy, and often mean-spirited children ; though there being so many things joyning in this compound of a man, none of these probabilities must passe for assertions or conclusions.

A child being born, the first care is its nursing ; and indeed it is an affectionate and Christian piece of the mother's care, recommended by the holy women in Scripture, and the more virtuous in all ages, to nurse her own children, if her nourishment be abundant and good, and if her health and strength will permit ; and to decline it upon any other account bewraies either immodesty, or, a lazy inexcusable softness. That the child sucks in with the milk many spirits, and by consequence much of the nurse's

temper, is apparent. She should be therefore well chosen, and particularly she should be free of those vices that infect the body; such as uncleanness, boldness, or love of drink.

All a child can be then taught is cleanliness; upon which what a value the ancients set, appears from that a philosopher, among the moral precepts he gives a child, reckons this, to keep his hands always clean; and besides the suitableness the purity of the mind hath to the cleanliness of the body, a habitual love of cleanness may prove a good curb to preserve children from many nasty tricks.

The next choice should be of the women that shall keep them after they are weaned, that they be discreet and modest: for many base fluts learne children
very

very early obscene talk and impure actions.

How soon as a child can distinctly pronounce every word, and understands all that is spoken, he should be taught to read, which is usually when they are four years old or five. Then should some of the seeds of religion be dropt into them, that there is a God, a Heaven, and Hell should be often told them, but chiefly the last, which they can best understand: only the terrifying them with frightful stories or visars is a mighty error; for beside the present prejudice it may occasion by their sudden startling and discomposure, it may nourish and breed in them a bogling humour, which may stick to them and trouble them at a riper age.

They should be also taught some very short forms of Prayers, the Lord's Prayer,

Prayer, the Doxology, or the like, and be made say them, not in their beds, but on their knees, morning and evening; so that there may grow in them with their years a reverence to God.

For their manners, so green an age is capable of few precepts, habitual lying should be well guarded against; for this base custom being once acquired in youth will not easily be driven away. The chief occasions of it in them are fear and malice. Severe parents or masters, by their rigorous punishing the faults of little ones, teach them this slavish and hateful sin. The best ward against this hazard is to promise a child a ready pardon for the greatest fault if they candidly confess it: and indeed to teach an habitual ingenuity may well deserve a connivance at great escapes. A humour also of telling ill
of

of those whom they emulate doth also feed this custom of lying ; which is the more to be guarded against, because it is coupled to another evil almost as bad, detraction and envy. This fault will also be best corrected by a constant pardoning the child accused, and a translating the punishment due to the fault upon the tatler.

Swearing, Obscenity, and terms of Scolding are also to be looked to in Children ; but a discreet choice in their servants and play-fellows is the surest preservative against these vices.

As for their Reading we have two errors in our common course: the one is to begin them with a scurvy black letter, and with a Catechism full of long and harsh words, unintelligible
to

to children. Now since it is an universal rule to begin with what is easiest, this way is not to be used. A book of a white and fair letter should be first put in their hands: as also they should begin with the Psalms, where the frequent repetition of the same words together with the plainness of the style, will make their labour easier. In their reading, they should be taught to pronounce fully and plainly, without peeping, tone, or chirping; and therefore I like not their reading first the Psalms in metre, where the cadence of the line learns them a tone; but the chief care in reading should be to see that they syllable well, and be exact to do it without book. The officious haste of some masters, to drive children fast through books loseth them in this.

As

As their memory and capacity groweth, they should be made to get short and select sentences of Scripture by heart, for if a child at six or seven years be made every day to remember one verse, and to repeat them always on the Saturday or Lords Day, he shall know much Scripture, ere he arrive at a ripe age. And this Rule deserves the rather to be followed, because the impressions that are made in that age are well rooted and long-lived.

As for punishing children on this side of seven or eight years old it must be managed with discretion. All the humours, follies, wildness, and indiscretions of children, except those I have above marked, should be passed over in laughter : for to expect or force other things from children is to contradict nature, which made children children and not men.

Remif-

Remifness in study should also be little confidered : two hours a day till they be fix, and three or four till they be feven or eight is penance enough for young children.

If a child need ftrokes, it muft bewray either much weaknefs in his father or mafter, or a great frowardnefs in the child. Praise and kindnefs are the beft encouragements of children, and to reward their diligence and good manners with pretty knacks, gilded books, fuch ornaments to their clothes as their rank and purfe will allow, pieces of money, and gratifications of the palate, will more sweetly engage a child, than any crofsgrained carriage. The punishments alfo of moft faults, fhould be a with-holding thefe rewards; and if there be another whom the child emulates, to confer them on him. If this prevail

vail not, frowning will not, and should never be used, but in the very act of correction: for frequent chiding either makes it to be wholly slighted, or alienates the heart of the child from his parent or master. And indeed the philosopher's stone, and master-piece of education, is so to ply a child as to gain his heart, and retain his affection. The faults we intend not to punish, we should not notice, for it is much better a child judge that he misseth the rod, through his master's ignorance or not observance, than that his faults are connived at, and he suffered to behave as he pleaseth; which apprehension may be the source of much evil. Otherways of punishing are scorning children, and publick shaming them out of their follies; which course may be practised with good success, till a child be ten or twelve years of age; but after that it
is

is no more to be practised. Children should be seldom threatened but seldom-er beaten, yet when need doth require it, it should be done to some purpose; and the more unfrequent and severe it be, it shall breed more terrour in the child; for customary or slight corrections make them little dreaded.

But the greatest difficulty in breeding young ones, is whether to do it by publick masters in school, or by private ones at home. The advantages of schools are great; for since emulation is that which preffeth children most effectually to their studies in schools, they have many provocations that way; as also company makes all go most vigorously about their work; and besides in a school there are many pretty recreations, which exhilarates children; and therefore undoubtedly a school if

Well managed, is a speedier and more successful course ; but for all this, I should be slow to advise one, whose purse can answer to a private education, to adventure on a school ; for I judge the morals of a child to be that which deserves the chieffe care, and the great dissoluteness that must needs be in a rabble of base ill-bred boys, doth much scare me from school education. As also I do not conclude it a good and safe course to ripen children too fast : for since discretion doth not ripen, but with years, to fill a child's sails with too much wind of knowledge, before he can have the ballast of settled wisdom, seems an errour in breeding ; as also by reason of the small encouragement and contempt schoolmasters lye under, few of spirits ply that art except it be for a livelihood till they be fit for mounting higher, and so are more busied in minding the course

C

of

of life they intend to follow, than their present employment ; and they for the most part neglect children : and as for the ordering their morals, which I account the chieffe part of education, they scarce once mind it, or if there be some few more expert in that employment, their schools are much flocked to, so that the greatest part are much neglected, and the most considerable are less looked too by one who hath perhaps a hundred others to divide his care amongst, than by one whose only and entire work it is to see to him.

But as for emulation, I confess, without it, I shall expect but small, and slow progress from all children, if they be not singularly rare : it will be therefore a good course to have another learning with the child, not a servant, lest he disdain to enter the lists with him ; not one too far beyond

yond him in years and standing, lest he be discouraged ; yet one who by all likelihood may outrun him.

As for the place of education, it seems fittest for persons of quality to breed their children out of their own houses, if their health be any way good and regular ; and that because oft the fondness of parents, especially the mothers, is the loss of children ; as also in a great family among many servants, especially grooms and footmen, there are many debordings and occasions of corrupting youth ; and these also by their vain flatteries spoil children. Great confluence of company will also occasion many necessary avocations to a boy ; and too great a table may make a child too much a slave to his belly and taste. A private house, therefore, of some discreet friend, will be perhaps the best place for a

C 2

child's

child's education. Thus the Carthaginians put all children of quality, after they were three years old, into the temples among the Priests, where they lived till they were twelve.

For a child's exercises, he should be allowed all that he hath a mind to, if they be not too excessive wasters of his body, and devourers of his time, and a child, from whom parents would expect much comfort, should not be bred too softly, deliciously, or arrogantly; for this debauches them into fordid luxury and effeminacy. They should be therefore taught to eat any thing, and not to expect that every thing be done to them by servants; but learn to put on and off their clothes, and other things belonging to themselves; that so, however their fortune alter, they be early taught to bear a
lower

lower condition. Only fine clothes, and variety of them, is an encouragement I would not have denied to children; especially to such as see others of their own rank in good order. And so far have I adventured to say of children, while their childhood lasts; that is, till they be seven or eight years old; though many of the advices I have suggested may be of use to a riper age.

Having thus dismissed our child, I come next to examine how his boyish youth-hood should be managed; that is, till he be fourteen years old, which is the next period of life. And the first thing here to be thought on, is the choice of a Governour and Preceptour. For if one's fortune can answer this double charge, I would wish these offices were in sundry hands: for as there

be few furnished with so much discretion as is requisite in a governour fit or able to teach, or of a temper to stoop to so mean an employment, so there be few able preceptours who are in any degree qualified for the government of youth ; they being for most part pedantick, imperious, and trifling people ; and further, the authority a governour should preserve, can hardly be kept up in the person of a preceptor, who by the many quarrellings he must have with the boy, and by the many unpleasant tasks he must put him to, cannot have so deep a share in his affection, as a governour ought to have. If the father be a man of wisdom and virtue, and have leisure and opportunity to stay much at home, he will prove the best governour himself ; but when this is denied him, great diligence and care must be had, to make a good choice.

choice. Marc Aurele, that he might find good governours for his son, called for all the eminentest in the liberall sciences throw the world, out of which number, after he had used himself all imaginable exactness in trying them, he made choice of fourteen, two for every liberal art; and that he might the better observe their carriage and behaviour, he kept them always nigh himself; and undoubtedly the whole education of the child depends on the fitness of this choice. What a deplorable errour is it to intrust youths presently come from college, who cannot govern themselves, and pedants, with the breeding of noblemen, whose arrogance, ignorance, indiscretion, rudeness, and misbehaviour doe ruine youth.

The two great causes of the penury of governours, are these; first the con-

C 4

tempt

tempt that this employment is exposed to, they being held and treated as servants, which makes gentlemen or men of parts disdain it. Otherwise did Aurele the Emperor, who made his son's governours eat at his own table; and Theodosius who once found his son's governour, Arsenius, standing bare while he was sitting, and ordered that in all time thereafter, his sons should stand uncovered by him, and he sit covered. And as a more respectful way of treating governours would allure many to the employment, so it should conduce much to preserve in the youths respect towards their governour. In Athens wee read that the noblest and best of that state were educators of youth; such as Socrates, Plato, Epicurus, and Aristotle. The like was also at Rome.

Another

Another reason of the penury of governours, is the unworthy niggardness of parents, who grudge to give a considerable reward, whereby they may be well maintained and encouraged. It is a frugality, the wisdom whereof I cannot comprehend, to mesnage a youth's fortune, at the loss of his education. What an inexcusable folly is it, to see parents bestow largely for a horse to their son, and for grooms to dress him, and for trimming of his clothes and linnens, and yet stand upon a good salary for a discreet governour. Aristippus having counselled a father to see for a good tutor to his son, he was asked what would that amount too; he answered a hundred crowns; the covetous wretch replied, that such a sum might buy him a slave; Well, said Aristippus, bestow your money so,
and

and you shall have two slaves, the one your ill-bred son, and the other he whom you buy for your money. A large and considerable salary therefore, whereby one may live as a gentleman, if it procure a good governour, is the best mesnaged money the boy can have.

All histories tell us, beside the evidence reason gives for the thing, what advantages youths have reaped from wise educators, and the best and greatest Princes have been those whom philosophers bred. Darius was bred by Lichan the philosopher; Artaxerxes by Menandre; Alexander by Aristotle; Xeniad king of Corinth by Chilon; Epaminondas by Lyfis; Pyrrhus by Artemius; Trajan by Plutarque; and many more.

The

The measures whereby governours should be chosen are these; first, he should be one that sincerely fears God: for, since that is the chief design of man, it should be first looked to; yet superstition in religion should be none of the qualifications I would desire in one, but one of generous, sublime, and rational maxims, should be chiefly sought for. Branches of these are virtue, candor, contempt of the world, humility, and meekness; for one that hath crooked notions or bad practises in any of these, must make a bad governour.

Wisedome and discretion is to be sought in the next place, without which even a good man will prove a bad governour, if he have not the wise arts of gaining the youth's love, of tyning reproofs, of insinuating precepts, and of moderating his corrections.

A

A serene good nature is also a very necessary qualification for a governour ; that by his morosenes he may not deterre the youth from his company, but by his sweet behaviour may make him delight in his conversation : yet with this there must be joyned gravity, otherwise he shall quickly lose his authority ; and indeed it is a rare compound to find a just mixture of douceur and gravity. For the want of this did Marc Aurele turn off fyve of his son's governours ; because at table upon the occasion of some buffonery they laughed so intemperately, that they stamped, clapped their hands and frisked with their bodies.

And in the last place, I would chuse one of various learning. I place this last, for indeed I judge learning the meanest piece of education, and were it

it not that study preserves youths from idleness and worse exercises, I should not very earnestly recommend it to the breeding of all youth: for indeed the right framing of their minds, and forming their manners, is most to be thought upon: as also, since I would have languages taught by a distinct preceptor, I should not much stand on it whether the governour were exact in them or not: but I would not have him one who hath made one science his whole study; for often confined students have straitned and narrow thoughts; as also one of various literature may give the youth hints of all things, whereby as he shall teach him many things, so the variety of the matters he can discourse of to the boy, will make his conversation more agreeable and pleasant; whereas if he alwaies harp upon one string, that will
breed

breed a nausea ; but chiefly by giving him an insight into many things he shall best discover where his strength lyeth, and to what study his inclinations lead him.

Having got a governour as nigh this as can be had at any rate, he must be engaged to love the child and family where he is : for love and friendship are most forcible motives and attractives, which prevail more with ingenuous spirits than all fallerys. Having him thus engaged by true friendship; as you shall be assured of his utmost diligence, so you shall be secure from fears of having him pulled from you by the offer of a greater or better condition ; since friendship in a vertuous mind downweighs all other considerations ; and a change in a governour is
among

among the greatest prejudices a boy can sustain.

Being thus well served in a governour, I should not be very anxious about a preceptor; being satisfied with any that hath ability and dexterity for teaching these things for which I seek him; though I could be heartily glad to get one well qualified as to other things, that in case of the governour his sickness or necessary absence, he might in some tolerable degree fill his place.

And so farre of the choice of a governour, on which I have enlarged and insisted perhaps to tediousnes: but I hold it to be the most important matter in this whole work, which being well done, the whole designe is as good as gained.

But

But next I shall consider how our boy should be trained up. In the first place, the main care should be to infuse in him early, a great sense of the Deity, together with a holy reverence to Scripture, joined with a high esteeme of vertuous persons and actions, and as great a contempt of vicious ones. These should be ever and anon repeated and inculcated in children ; and as their spirits mature and ripen, so should the truths of Christianity be further explained to them. And that they may be the more capable to receive these, a governour should study to illustrate them, by obvious and plain metaphors, whereby as they shall be the more distinctly transmitted into the youth's understanding, so they shall be received with affection, and retained tenaciously : and this way is the more to be practised because youth is not capable

pable of strong reason ; and this method did our Saviour practise to his young disciples ; and Pythagoras, and all the ancients, taught their profoundest theories and maximes thus. As for virtuous practices, he must be made still to read Scripture, and study to retain much of it, if his memory be good ; he must be taught to pray devoutly, and used to it thrice a-day, good and short forms being given him for that purpose. A reverence for the Sabbath should also be begotten in him, as also gravity in all the acts of Christian worship, and hearing sermons. All these his governour should oblige him to by serious and reiterated remonstrances ; but chiefly by his own unaffected example.

He should also earnestly insinuate to him a love of ingenuity, and by his
D practice

practice or discourses discover nothing that favours of doublenes: he could therefore beget in him an abomination at lying. Trajan the emperor, after a long warre with Ceball king of the Daces, who had often falsly prevaricated, took him and subdued his kingdome, and after his death was educating his son, with an intention, according to the Roman custome, to restore him his father's kingdome, making him his tributary and vassal; but seeing him once break into a garden, at night he asked where he had been all afternoon; the boy answered, in school; with which disingenuity the emperor was so offended, that all the intercession of the Daces, and many Romans, could never induce him to make good what he had intended for him; saying alwaies, that he who begunne so early
to

to prevaricate, could never deserve a crown. And indeed dissingenuity is the pest to youths.

He must also wean him by degrees from passion, malice, and pettish conceits : and certainly the surest way to root out these humours, is to see that they be not irritated by any provocations, as much as is possible ; for these are bellows and nourishers of these vices, which without such irritaments will die through desuetude. To contend against a passionate temper, may well heighten it, but shall never extirpate it : to reprove one for these faults, while he is in the passion, is lost labour ; but when the humour is over and composed, then will it be fitt that he with all gentle calmnes show him the folly of these humours.

He must study to wean him insensibly from the love of his palate, and from softnes ; but this must be done slowly. Only boldnes, arrogance, vainglory, opiniastrity, and talking, must not be much repressed, unlesse they swell to an extravagant height before one be twelve or fourteen yeares of age ; for these humours are the chieffe incitements that drive boyes to study ; neither are they capable of the contrary impressions ; yet it will be necessary often to discourse to the boy of the excellence of the vertues opposite to these ; and to teach a boy reason in all his actions, and to doe nothing wilfully, a master should injoyne him nothing but that for which he shews him good reason.

But the vertue which must be most carefully infused in youths, is good
nature

nature and gentleness ; for a boy who is once brought to this point, is capable of all admonitions, and susceptible of every impression.

Now all these virtues should be taught not by mere precept, but by rational discourse ; shewing the excellence, sweetness, and advantage of them ; and this will be best insinuated by examples brought either from history or experience.

It may seem that these advices are more proper for the age of a youth than a boy ; but any that would rear up a noble superstructure in the minds of youth, must lay the foundation betimes. A frequent and daily discoursing of these subjects will at long-runne prove notably useful ; for alwaies some what will stick.

As for his letters, the first thing the Grecians and Romans thought on, was to teach their boyes the elegancies of their own tongue; for which end every city was full of the schooles of rhetoricians: and perhaps the neglect of teaching boyes the purity and propriety of their mother-tongue, hath occasioned the great rudeness critics judge our western languages to be guilty of; oratory in them having never been made a study before Cardinal Richelieu his erecting that colledge at Paris,

But I confesse I doe not so much approve this way of education so early: for to teach rhetorick or logick (all the difference betwixt these being that the one is reason in a court dresse, the other in a military garb) before one have arrived at a solide understanding of things, is a reversing the right order,
which

which requires that wee know things, before wee think of ordering them. Therefore I judge the teaching of foraine languages to be the fittest work for a boy; the Latine or French are these in which all learning is now to be found, and so one of these must be exactly known and understood. But because Latine, as it is the ancients and more universall, so by a long politure hath in it I know not what handsonenes peculiar to itselfe; as also by its long reigne in the world hath been and is to this day the language of learned men. I therefore conceive it necessary to presse a boy in earnest to the acquiring, and exact understanding, and facility in this tongue; but withall I must adde, that I would not so countercarre with a boy, but if I discovered either a great defect in his memory, or an unconquerable aversion in him, so that no art could sub-

due it, I would not for that judge him lost, nor drive him so to it as to alienate his mind quite from study ; since he may be a knowing man without a word of it.

And so I equally blame the French, who begin universally to neglect the Latine, and our countrymen, who insist too much upon it, and give over the education of a boy for lost, if he goe not through with his grammaire.

Next I must tell you that the whole manner of teaching Latine in Scotland displeaseth me : and certainly there must be some grand error in teaching it, when dull boyes after manny yeeres uselesse study therein, goe to France or Holland, and in six or eight moneths acquire a perfection in these tongues :
and

and why might they not learn Latine as soon ?

And first, our grammare, how good soever, or full, it be in itself, is certainly the unfittest to teach by that can be imagined : for it is so tedious, so crabbed, and unpleasant, that it serves rather to scarre than to invite boyes. There is no need for learning anomalies, or all particular rules, by grammare ; for these are best taught by practise ; and to force boyes to get so many barbarous rules by heart, is to torture rather than to teach them. The rudiments, Lillie's accidence, or Vossius his grammare, are the best ; and as to what is wanting in these, it must be supplied by practise. The other way of teaching parcells of manny authors I as little approve ; though it be true that
variety

variety breeds delectation : yet that defultory way of study loſſeth them as to a ſtyle. I ſould therefore chooſe one or two of the beſt authors, ſuch as Cæſar and Terence, and oblige the boy to read theſe over and over again ; by which means he ſould learne much better how to forme his ſtyle. As for poets, Virgile alone is worth all for purity and noblenes of ſtyle ; though for his fancy he deſerve not the name of a poet, but of a eloquent verſifier. Theſe therefore I would have children learne exactly. I ſould alſo adviſe boyes to be made read Caſtellio his Bible ; where the knowledge of the matter will facilitate the underſtanding the language. That tranſlation I recommend for the elegant purity of the ſtyle ; though it be none of the Bibles I moſt value or approve of.

Another

Another errour in our schooles is, the making boyes speak Latine one with another. I know to manny this will seem a great paradoxe ; since exercise is the properest meanne for acquiring languages ; but this holds only where we speake to those who understand better than ourselves, and can correct us when we say amisse. But to boyes to talk one to another, may well learne them a readines of speaking, and a command of words, but will assuredly prove the occasion of ruining them as to all ornacy or purity in diction : for if one in the acquiring any language get at first any wrong sett, it will prove a greater labour to wear out that, than the teaching the whole language ; and such confabulations among boyes at play, where their master is not by to correct their errours, will teach them a base and rascally stile.

The

The unfrequency of the exercising boyes in versions and translations, is also a great error : for this will be found a better mean to inure them to Latine than either grammaires, lessons, or confabulations.

The way therefore I judge properest for teaching Latine, is after a boy hath once well understood the few principles of the language out of a short grammaire, he should be presently begun to some select author, where in teaching the master should not only expound the book, but make him apprehend the propriety of the words and the elegancy of phrase ; and with this he should begin him quickly to translate out of English into Latine, which that the boy may the better understand, he should, before the boy, translate himselfe the parcell he prescribes for his task, shewing

ing why he makes choice of every word and phrase, and then take away what he hath done, leaving the boy to his own industry. As also, in examining the translation, he should not be content with bare well constructed Latine, but shew him how every word or phrase should have been better chosen or placed. And though at first, this work goe on slowly, yet a few moneths exact practise this way, will I doubt not be more profitable than the whole year in the ordinary method.

But that which I chiefly rely on, as to the learning this language, is to discourse much with the boy in Latine, and to make him talk alwaies to his master or governour in that tongue; and by this exercise he shall most compendiously learne the speaking a good stile; and shewing oft in discourse,
what

what are the flowers of the Latine, and also gently correcting the boy when he speaks amisse.

Now the reason why this excellent method is so little used, is because few masters have that ready abundance of Latine as to discourse promptly in it without study ; but this to one who well understands the Latine will be soon arrived at, if he but use himselfe often to compose, discourse, and meditate in Latine. And how troublesome soever this may seem, yet he who takes the breeding of a youth to task, should make it his calling, and so judge himself bound in conscience to spare no pains that may fitt him for an exact discharge of his duty.

Neither will the labour prove so great as may at first appear : for a few weeks

weeks diligent study will overcome it; after which one shall acquire that which deserved his pains, even though the sense of duty had not exacted it, to witt, a readines in expressing himself in the best of languages.

It is next to be considered what are these subjects he should entertain his pupill with: they should be therefore chiefly vertuous documents: but because a boy cannot be much taken with long lectures of morality, history should be the frequentest subject of his longest discourses, and by this meannes as the boy shall be often released from the drudging pennance of learning a language, which chequer work in his study cannot but much please him, so he shall also learne things, both plain, suitable to his capacities, and usefull. As likewise, since all boyes naturally
love

love talking about histories, he shall be hereby much enamoured of his master's company, and made to preferre it to many of his idle games.

Now for ane apparatus to history, geography must be first discoursed of, and well illuminated maps must be got, which as they will delight the boy, so will they help much to infix places in his memory.

In discoursing of geography and history, the method of painters is to be followed, who first draw the ruder draughts, and mark the proportions; afterwards filling them up with their true colours. In geography therefore all to be told at first going over, is the names and divisions of the severall states and kingdoms in the world: but when he goes to give the history of any nation,

tion, its government, chieffe rivers, provinces, and towns, must be remembered, not all at once, but as occasion offers in narrating the history. For the account of the state of the world, the boy should be made first exactly to know the severall æraes of tyme, with the chieffe periods and fates of states ; for without this, did one know never so manny transactions, he deserves only the name of a tale-teller, but not of a historian. After this the boy should be acquainted with the more particular accounts, especially of the European states, and any pretty particular actions should be also told him : he should be also acquainted with the state, progression, and retrogradation of learning, and with the lives and works of learned men ; but chiefly with the state of the church, and these discourses should be often interlarded with morall ob-

E

ser-

servations: but never should either boy or youth hear a word of policy; for this of all things makes them become most arrogant and vain. And woe to that land where the young nobility begin to think of policy, and mending the state: for their arrogant selfe conceit, together with their hardy forwardnes and violence, will not fail to subvert and ruine it, and to this among other reasons I do not stick to impute most of our late disorders. Now a boy being thus discoursed to, he shall profite admirably both in Latine and history, and may be made a good historian 'ere he read one writer. And since history is so easily understood, it must be a very proper exercise for the raw and unripened capacities of a boy. Only a governour must not think much though he be put often to repeat the same things: yet for the boies memory,

ry, it were not amisse to make him write downe the more considerable periods and revolutions of kingdomes; but these notes would be short and comprehensive, that the boy may not be put to the doleful toil of much writing.

The corrections of a boy are now to be thought upon. A publike punishment, or affront, shoud never be haſarded upon after a boy is ten yeares of age; for this doth too much ſink him, if he be of an ingenuous ſpirit, and too much exasperate him if he be not ſe. Kyndnes and love will alwaies prove the beſt charmes: even great faults, if the boy confeſſe them, and promiſe amendment, ſould be pardoned; unleſs they be cuſtomary. Faults ſould be reproved kyndly, without paſſion, if the boy be not froward; neither

E 2

ſould

should a master correct while he is angry ; for as his passion may make him exceed, so it will drive him to a carriage, whereby the boy shall judge him passionate, and that he is hated by him, whereby all his kyndnes for him shall be lost. And therefore Plato commanded his nephew never to whip his boy when he found himselfe any way warmed against him : and if a child have any kyndnes or good nature, the sharpest punishment will be to carry coldly to him, without any shew of kyndnes ; and this, if continued in for a while, will sooner gall him than any thing ; for scourges, if he be of a good cheerfull temper, are quickly forgotten, and if he be otherwise, are too much resented. But this cold carriage must not last too long, least the boy be driven to despaire of recovering his former room in his governour's affection,

tion, and so alienate his heart from him.

For recreations, way should be given to the boy his own choice and inclinations ; only his governour must be by degrees, and in all wisdom, weaning him from childish and trifling ones : and the best course for that, is by substituting better and pleasanter ones in their place. Two good rules for this are, first, as was above marked, to converse so pleasantly and kindly with him, as that he may account his company his sweetest divertisement ; the other is, to consider what are the pleasures he is most taken with, and to procure him a refined and polished use of these. If he delight in a garden, and gathering flowers, then let a corner of the garden be made up for him, where he shall have all flowers and

E 3

plants,

plants, or a little nursery ; and thus may he begin to understand the nature and the waies of educating and cultivating plants. If he love musick, then let him be bred with both singing, playing upon instruments, and dancing. If he love limning, painting, or engraving, or any other kynde of mechanisme, let masters and tools be provided for perfecting him in it. If he love tales, provide him with these collections of them that are to be had. And thus by finding out what recreation pleaseth him, things may be so adjousted that even his idlest houres shall not entirely goe to waste, but may be spent in learning and practising what may be matter of use and divertisement in a riper age.

These debauching house-games boies
 sou'd not learn ; for as they are profuse
 wasters

wafters of tyme and money, fo in boies especially they give too great and frequent irritations to paffion and wrath, and they neither exercife body nor fpirit. As for other recreations, a boy fould gett large portions of his tyme to beftow on them ; often the whole afternoon, except ane hour before fupper, may be well allowed them, and yet tyme enough remaine for ftudy.

The Latine being thus well understood, and eafily fpoken, the next talk fould be Greek ; which were it not that the New Testament is in that language, I fould not very earneftly preffe, fince for Noblemen it is no otherwife ufeful ; all Greek books being exactly well tranflated in this late critical age. But fince the treasure of our faith is in Greek, it fould be preffed upon all, not to be

E 4

willing

willing to owe our knowledge of that to second-hand.

Some account the best method to be the teaching both Greek and Latine together : but to this I cannot assent ; for unlesse the boy have a strong and regular memory, this counter-charged task will overburden and confuse him ; neither is the study of languages so pleasant a work, that one shoud goe out of one rack into another : and therefore all the hours you will spare from the Latine shoud be bestowed on a pleasanter study, such as geography, &c. When the boy is at Greek, the same rules are to be observed that were prescribed in the advice for the Latine ; only the ability to discourse in Greek is not to be expected, nor such an understanding of elegancy as is requisite for making translations ; it being enough for gentlemen

tllemen if they can well render Greek into Latine, though they cannot put Latine in Greek. Yet one must not be loosed from this study till he be able readily to expound any place of the New Testament, upon the opening of the book ; but meanne while the boy must continue in the practise of Latine, reading through all the Roman historians, and the best written moderne ones, the chieffe of which is Buchanan ; and hereby he shall not only retain but improve his knowledge of Latine and history.

The Greek being dismissed, he must still practise in it, reading at least ten or twelve verses in the New Testament every day ; otherwise he shall forget it as speedily as he learned it. All this I suppose may be done to some degree of perfection, even though one proceed
with

with a slow pace, again a boy arrive at twelve or thirteen years of age ; and if the boy his memory be good, and his aversion to language not very strong, upon the same account that I recommended the Greek, I should also advise him to be taught Hebrew, at least so much as to read and expound with the help of a dictionary, and know the common grammare ; and this by an able master may be taught, allowing to it but one hour a day, in a few moneths ; but for Caldaic, Syriac, and Samaritanæ, though they vary little from the Hebrew, and so are easily understood, yet they are of no necessity, except the Caldaic ; some portions of the Old Testament being in that language : and this having the same character and grammare, will be a very easy work. But for Arabic, it is not to be meddled with, except the boy have a great genius

nus that way. These three mother-languages, the Latine, Greeke, and Hebrew, being thus acquired, must be preserved by frequent and constant exercise : for to disuse a tongue, before one be a master in it, is to lose it.

These being thus acquired, the next study I should apply a boy to, would be the French, which will be of no difficulty to one who hath Latine, and is a language now most necessary to be known, since all learning is put in French : and even though parents intend their child shall travel, yet it will be fitt they at least perfectly understand it ere they goe from home, whereby a great many moneths, wherein they must idly stay in France, shall be cutt off : and the best way to learne is quickly to begin a boy with a French servant.

This

This language being understood, Italian and Spanish will be very easy; though to one that intends not to travel these kingdoms, they are of no great use, since there be few books in these languages brought among us. Some there are indeed in Italian, but scarce any in Spanish. As for the Germane, it being no dialect of Latine, and a original language, it will be a hard task, and no way necessary; for almost all their books are written in Latine; and Latine and French will easily carry one through all the lower Germany, if not the upper too, and therefore there is no need to teach it.

And hitherto I have brought our boy through the harshest parts of education, and the most unpleasant both to master and scholar; and at fourteen or fifteen
years

yeares of age, I suppose him to be well seen in the necessary tongues, in history, and geography: and so as by our law he wears out of tutory, he also shall need a preceptor no more; the rest of the work being more rational, and so to be performed by the governour, who is never so necessary as at this age.

And first I must condemne the applying youths to the study of philosophy; whereas to judge of a hypothesis of nature is one of the deepest thoughts can enter into the heart of a man, and so requires the greatest maturity of spirit. But though some hints might be given of hypotheses, yet to drive youths to positive assertions, and to make them tenaciously adhere to and defend these, is to overturn philosophy; but to keep them many years at this, as if it were

2

the

the only learning, is the losse of youth,
and the ruine of literature.

But to begin with the chieffe care ;
now is the time wherein the governour
should with all diligence infuse in the
youth's mind, the true and solide prin-
ciples of the Christian religion ; not so
much as acquainting him, except by
way of historical relation, with the
janglings of divines and contravertists ;
but he should chiefly root in him the
persuasion of these great fundamental
verities, to preserve him from the poi-
son of Atheisme ; and for other mat-
ters, two principles should be deeply in-
fixed in him ; the one not to be curious
or subtile in divine matters ; nor to ex-
amine them by the querks of sophistry ;
and the other not to be fondly nor su-
perstitiously addicted to one's own persua-
sion, nor to censure or judge others who
differ.

differ. How necessary it is to rivet these principles in youth, our present distractions doe sufficiently prove. These foundations being well laid, other superstructures may be slowly reared.

For theology books, I should advise none to be put in a youth's hand, but such as give accounts of the plain and literal meaning of Scriptures, and therefore the governour should every day read with the youth considerable portions of Scripture, acquainting him with the several difficulties as they occur, and with the solutions of them; and if the youth have any knowledge of criticisms it should make up one part of their discourses, especially on the Lord's Day, to unriddle to him knotty places of Scripture: and this is all for the science of theology fitt to be taught, and indeed
he

he who well understands Scripture, cannot choose but be a good theologue.

But at this age, piety is chiefly to be looked to ; the youth must often hear from his governour serious discourses of God, and the life to come, and be taught to love him and his son Jesus Christ ; he should therefore presse him to be serious in praier, and should often in secret pray with him ; as also he should urge him to meditate often, and to review his life : he must also now study to perswade him of the vanity of the world, and to undervalue all things without him ; to possesse his mind with calm and tranquill thoughts ; and thus should he be diligent to forme him in his moralls, to beat down all desire or love of pleasure, and to kindle in him a celsitude of mind, and a generous desire of doing good to others. Solomon's Ecclesiastes

fiastes must be often read to him; and the Stoicall philosophy sould be explained to him, and Epictetus sould be carefully read to him. These things sould be frequently repeated, and illustrated, and made good, by historical instances, which doe alwaies affect youths more than bare reasonings.

The vices now to be repressed are, love of money, ambition, much talk, a valuing one's selfe for their rank, title, friends, or parts; but chiefly rash and undiscreet censuring: and all these must be beaten downe by strong reason often repeated. Nothing must now be carried by authority or violence; the youth must be treated, before others, with respect and kindnes, and not openly twitted or reprov'd for his faults: yea, it will make private admonitions to be the better received, if he discerne

F

in

in his governour a care to cover and excuse his faults to others. He should be carested with great affection, especially when he is reprov'd for his faults, that he may not only bear them well, but may be thereby engaged to love his governour, and to observe his precepts.

His governour had also need to look well to himselfe; for in this age youths are most prying and censorious, and will discern one's weaknes; and finding any are apt because of it to contemne them, and disregard what they say.

As for their learning, they should be made still to continue in the practice of the tongues they have acquired, and for further improvement should get a general touch of most things.

I should begin with anatomy, as an easy and usefull piece of knowledge, not troubling the youth to get by heart the names of veins, arteries, nerves, and muscules, but to make him understand the use, function, situation, figure, and dependance of the chieff parts of the body ; and this will be neither a tedious nor an unpleasant work ; especially if wee be where wee may see dissections. Yet good copper prints will compense in a good degree this want, if the youth have a nimble fancy.

Next I would teach him the nature of herbs and trees, with the waies of cultivating and nursing them ; and as this seems to have been intended by God for Adam his first task, so it is an exercise so full of pleasure, that I know not whether to call it a study or a recreation.

The governour should also acquaint him with the natural history, and the chieffe experiments that are of late made; and this is the best apparatus for philosophy.

Next he should acquaint the youth with mathematicks; and to invite him to it, he should begin quickly to show him some of the more pleasant mechanical performances in mathematicks. That which is necessarily to be known to one that would study these sciences is Euclid's Elements, at least his first six books, arithmetick and trigonometry; and without one's understanding these, one may be a mechanist, but a mathematician shall he never be. For stereometry, algebra, and conic sections, they require more subtlety and patience, than is to be expected from youth, neither are they of such use.

For

For the subalternate sciences of the mathematicks, it is necessary to give a youth a taste of them. All the parts of geometry and astronomy he should know exactly, and be prompt in using and managing instruments. The theories of musick, fortification, dioptricks, and the art of dialling, if the governour understand them well himselfe, will be easily learned ; but architecture and statues are these which he must know as his fingers ; they being so necessary to humane life ; since all mechanisme depends upon the force of motion ; and in these there will be no difficulty. If the youth have a delight in problemes and theoremes, and be of an active fancy, it will be good to hook him as much as can be to them ; for this is by wise men judged a good advice for preserving a state quiet, to engage the

F 3

young

young nobility who have active spirits; to mathematical sciences, which carrying their thoughts after them, will preserve them from ambition, and meddling with the state. But in this moderation is to be observed, least their brains be too much stretched with these curiosities.

After the mathematicks are thus explained to the youth, he should next be acquainted with the hypotheses of philosophy. But to this I would not allow so many moneths as we give yeeres; and the youth is only to be acquainted with the several sects, and their chieffe grounds; but must not be byassed to any; but left at liberty to chuse, in a riper age, what shall seem most sutable to nature's operations, and not to poor pedantick sophistry.

For

For logick, I see no use for it, except with a great deal of pains and industry to teach youths sophistry, or pedantry at best ; and since that trifling way is now no more used by the learned world, I know not why it should be taught ; and at most a week would be the greatest tyme I should allow for explaining the termes of it.

All disputing about philosophy I condemn ; the perfection whereof when acquired, is to make a youth vainly subtle, and contentiously jangling, and may prove a meanne to ruine him as to all other things. Natural history therefore is all the philosophy I would have insisted upon to youth ; which that he may be the more delighted with, he must be furnished with such tooles and instruments as may be needful to trying experiments. And thus may a youth

F 4

be

be bred till he be eighteen yeares of age : for all I have advifed, if he have a wife and knowing governour, may be taught in a fhort tyme.

As for his recreations, he fould be accuftomed to all manly ones, fuch as hunting, hawking, fhooting, archery, fifhing, riding horfes, and the like ; but it will be fitt his governour goe with him to thefe, and converfe much with him, no more as a boy but as a man. He fould be alfo ftudying to weanne him from all fondnes of thefe exercifes, and teach him to ufe them only as recreations, not making them his work or delight.

For handling his armes, it is true the Romans begun their youth with this early : for at fourteen they laid afide their pretexta or youthly garb, and gott

a

a shield given them ; and so were trained up in feats of armes and mock fights. But I like better the custome of the Carthaginians, who suffered not their youths to handle armes, till they were past twenty ; and it feeds arrogance, and exposeth them too much to contention, to begin them so soon with this.

As for making visits, he should doe it but seldome ; for frequency in this is the greatestt inlett to idlenes imaginable.

He should also be further improven in any of these pleasant things he is inclined to ; such as musick, mechanicks, or the like.

For correcting him, that must be no more thought upon ; for now must he be governed by reason. But the best way

way to make reproofs goe deepe into his heart, is in private to expresse great sorrow to him for his faults : for this natively done must pierce him through, if he be not of a savage temper ; and if he be of an ingenuous nature, some tymes to give up with him, telling him that he is no more to be spoken to, will prick him very sensibly.

And so much of the way for managing a youth, till he be eighteen or nineteen yeeres of age ; and after this age his governour shall lay downe that name, and converse with him as his friend, and not as his pupill ; whereby may be his directions shall be more regarded.

He must still goe on with the chieffe care ; improving him further in the understanding of divine matters and Scripture ;

ture; and must be giving him clear and rationall accounts of his faith; that so he may not receive his beleefe as a mere traditionall matter, but taught to build his perswasions upon rationall foundations.

He must also teach him to be observing what discoveries of God appear in all his works and waies, thereby using him to serious reflexions of what events occurre; that by all things that emerge he learne to admire God: and this is the chieffe and highest part of our fellowship with the Father and his Son Jesus Christ. He should also presse him much to devotion; about which at this age youths doe often become cool and slack. A humble reverence and love to God, should be carefully recommended; and he should be often remembered of his defects herein.

Next

Next a noble generosity of mind should be much preached to him; that he look not at mean or base things, such as riches, honours, or secular greatness; but make vertue and noble goodness his chieffe designe.

He must also infuse in him a love to his countrey, and duty to his prince; and that he abhorre broils and incendiaries; that he listens not to any tales against these in authority, especially of the king. To infix this temper deeply, in young nobility, may prove a notable mean to keep the countrey peaceable, loyall, and quiet; and to drive away factions, and base self seeking from grandees.

He must also recommend modesty much to him, and a hatred of lust and all impurity; and that the rather if he be robust and hot blooded.

But

But after and above all, he must give him many a lecture of humility and self distrust : for at this age begin youths to swell with a high opinion of themselves, and a value of their own parts, joyned with a contempt of others ; and this, if not overcome, will deface all the beauty of this fair superstructure. For I account ane opiniastrous and selfe willed youth almost quite lost. He sould therefore often be told what a poor thing man is ; how little he knows or can doe ; and how at best he is but one of God almightie his tools : as also how small a matter learning is in itselife, how valuable soever it be, compared to other things ; how few things wee know ; how all our knowledge pierceth no deeper than the surface of things ; how impossible it is for a youth to know how to governe himself. These things must he hear upon both his ears.

And

And so much for his manners at this age.

The things he is to learne are, first, discretion, to know how to live in the world ; how to converse, to be silent, to choose friends, to find out peoples humours ; and how to gain love, and the like. These he must be well directed in ; for now must he learne to be a man, and live among them. The Proverbs will doe well for this : and for humane writers, the best I know is the son of Sirach.

He must also be taught to speak properly, and promptly : and for this cause, he should begin to write essaies upon every thing, to use himselfe, while he is alone, to discourse upon any subject ; for this is the best way to smoothe his stile, and to replenish his mind with
good

good thoughts and fancies. Now how necessary this is for all is easy to guess, but chiefly for noblemen, who by an elegant expression shall become the more considerable both in parliament and counsell. Wee see the chieffe in all states have been the greatest orators, as all histories assure us.

For study, if he retain and improve in what he hath acquired, I should burden him with no more : yet if he be of a composed mind, and moderate spirit, to look discreetly into chymistry, will be a huge addition to his other parts, and may oblige him to love home, and seek a retired life ; which is alwaies the best choice ; none being ever so fit for publicke affairs, as they who shun them, and seek privacy. But if he be of a hot brain, and forward in his acting, this will more prejudice than

than profite him, and may intangle him so as to ruine his estate, and fill his head with doting fopperies. At this age therefore study shoud be used as a recreation.

But one's work shoud be to know the world ; and therefore how retired so-
ever I could wish a youth were kept, before this age, now shoud he be much abroad, and in all company ; but chiefly among vertuous and generous persons. His governour shoud goe often with him, to observe and admonish him, of what escapes he commits : but this must be told him privately, and with all kyndnes.

He shoud be allowed, according to the advice of Solomon, all innocent mirth and cheerfulness : but it is the better the lesse he converse with women ;
though

though to be sometymes with the wife and excellent of that sexe, be one of the greatest helps for breeding.

He should be made to abhorre all affectation, either in his discourse or behaviour; for alwaies that which is most natural goes best of. He should be taught to observe a right mediocrity, betwixt simple modesty or rather timidity, and blustering and forward confidence. So much of a youth's breeding.

And now having brought him to the twenty first year of his age, wherein by our law he is declared a man, exempt from all inspection of others, it is fit I also let him goe, and deliver him from the yoke of a governour. But as by our law till he be twenty five years, he hath it in his choice to revoke

G

what

what he did before he was twenty one years old, I shall therefore follow him with my advyce to that age : all therefore that hath been formerly taught him must he now begin to consider ; that he may both retain'and improve those documents which have been hitherto instilled in him, and make choice of those matters on which he intends to bestow his own study and labour. But chiefly I wish his advance in virtue and seriousness ; that he begin deeply to consider for what end he came in to the world, and how he ought to demean himself in it : and for this effect he shall chuse some noble and virtuous friends, by whose advice and direction he may frame his actions ; avoiding the pestiferous company of dissolute persons, and base flatterers. For a virtuous friend is, next to a wise governor, the greatest blessing of humane

mane life. But how to choice and use such is not my task at present.

The study next fitt for him, is the lawes and customes of his countrey : and without the knowledge of this, he is but a poor nobleman or countrey man. He must therefore acquaint himselfe with the colledge of justice, and study to get some able lawyer to stay a vacation with him, for instructing him in the forms of law : for this is necessary both to the management of his private fortune, and to fit him for publicke employment, when he is called to it.

Next he must learne to understand his own affairs ; not trusting them to chamberlaines or servants, but managing them himselfe : and therefore parents, at this age, should acquaint their children with the state of their affairs, and

commit to their care such portions of their fortune as they may best spare; that thereby they may see what government they have, and may know how to antidote their inclinations, if they be either too profuse or too saving.

After this I would desire him to study agriculture, and the waies of improving ground, and begin to keep nurseries, and to inclose ground: for this is both an honest and profitable exercise, and full of pleasure; which may also draw a man to love home; a necessary matter to young men.

He must also study the interest of his country; that he may consider wherein it may be advantaged. And for this end he is to acquaint himselfe with manufactories; that he may know what are wanting, which may be set up in
the

the countrey ; as also what better tools and waies are for managing these that be among us.

He should also learne to manage his armes ; but to train him a souldier, is to subvert from the foundations all the pains hath been bestowed upon him. For a camp, unless he be under a vertuous commander, is a Sodom for a young man. To be able and resolute for the defence of his countrey, is necessary for a person of quality : but to be a souldier of fortune, is both ane unvertuous and ungentlemanly course of life.

Only politics he must not study ; nor learne intrigues, except it be for mere information ; for a young man is not capable of that discretion which is requisite for the management of affairs. Though he may be perhaps sufficiently

G 3

able

able to contrive and suggest good coun-
cells, yet there is a certain suteness,
closenes, and leger de main requisite in
a states man, which a young man can-
not know how to practise. Yet I would
have him much in the company of
grave and wise men.

And hitherto I have adventured to
sett downe my thoughts of the manner
of guiding children. Further I need
not, nor ought not, to goe. I need
not: for he who cannot manage him-
selfe at twenty five is past help and
hope, unlesse God work mightily upon
him. I ought not; because wanting
yet some moneths of twenty five, I
sould be grossly impertinent to give di-
rection how to behave in ane age, the ex-
perience whereof I have never had, And
so farre have I adventured to trespasse
upon your leisure and patience: but
having

having seen so much of your goodness, I know there is no need of many words to bespeak my pardon. Besides I know even the babblings of friends are pleasing. Excuse the boldness of this title to which I lay claim: and indeed the many dear proofs you have given of the true, though ill merited, friendship you bear me, makes me without scruple assure myselfe I am so happy as to have some share in your heart; which I have more reason to be pleased with than the Romans when statues were erected for them in the capitol. Pardon, therefore, pardon, my generous and noble friend, the trouble this hath given you, and believe that it flows from one whose heart is yours, and who counts his thoughts and pen well employed, when they are exercised in any thing that relates to you: and believe me I shall sollicite Heaven for no greater

G 4

blessing.

bleſſing, in things of that nature, than to ſee all your dear (dear, becauſe they are yours) children, the worthy imitators, and true reſemblances of yourſelfe.

It will appear at firſt view, that I have ſent you rather a modell of what is to be wiſhed, than of what is practicable in educating youth ; and that theſe are but chimereque ideas. But if you once hitt upon a wiſe governour, who is I confeſſe one of a thouſand, you ſhall ſee the difficulty and not the following of theſe precepts, is only chimerique, and that even the dulleſt, and moſt indocile boy may, by a cunning artiſan, be made a poliſhed man. I recommend you therefore in this, as in all your other concerns to the bleſſing and direction of the only wiſe God : which I pray may be the everlaſting portion of both yourſelfe and children. Adieu.

Ere

Ere I absolutely dismifs these thoughts, I shall give you also my opinion of the ordinary way of breeding young gentlemen by sending them to travel.

If the youth be bred for a court, and of a rank that he may probably be sent an ambassador, or appointed to negotiate forrein affairs, then it is necessary he travel : but otherwise I cannot see why one shall travell France and Italy, to learne to live in Scotland. All the good most can have in travell, is to look from them, and see manny fundry faces and places ; which as it is a poor satisfaction, carrying little or no profit with it, so it engages on still to a further curiosity, of which there shall be no end. Further, he sees manny men ; but these are for most part only the canaille ; such as use ordinarys : or if he comes to know persons of worth ; these will treat
him

him but as a stranger, and converse with him in such general purposes, as shall informe him but little. And since a traveller must not stay long in one place, he shall but begin to know them when he must leave them.

For learned men, except it be the airy vanity to say wee saw them, by reading their books wee can hear more from them, than wee may hope for, from their discourse.

It is true great change and daily variety of company, doth rub off all rusticity, and give a garb, and teach a good behaviour; and this is all most doe or can pretend to. But if a short satisfaction, which is soon forgotten, or a garb which, not suiting with the humour of the countrey, must be laid aside ere the the French clothes be worn out, deserves

serves to be once set in competition against the almost certain hazards a traveller is exposed to, let all wise men judge. And first, that pest of atheisme, which now rageth beyond sea, is a hazard few escape; all the wits there counting it their glory, to turn the mysteries of faith, scriptures, and piety in ridicule. Some yeeres agoe there was a hazard of gentlemen their returning papists: but now wee may rather expect to get them home atheists; since there is, in this depraved compound of a man, a farre stronger byasse to atheisme than to popery.

And as for a corruption of their manners, why should not that be looked upon as assured, among a people who have made their greatest study, an unmanly idolising of women, and where uncleanness is thought but a sport; neither is
a man

a man judged in fashion if he keep not a courtisan, and where the dialect of speech is to sweare with open mouth; and by all, even those who are not atheists in principle, a sense of God and piety is hissed at and forgotten.

I mention not the hazards from duelers and robbers, since by the king's severity these are not now so frequent; neither shall I much consider the impoverishing the kingdome, by carrying so much money beyond sea; nor the ruine of estates occasioned by travell: for these are considerations without my road. But there is one thing further considerable, that by travelling, and seeing fine and high things, they are made to loath and weary of home.

Upon all these accounts I exceedingly disapprove young men their travelling.
Yet

Yet a person of a mature spirit, and ripe judgment, who is well confirmed in his religion, and hath a true sense of piety and vertue, and is not of a light or gadding mind, but doth know what to observe and search after, if he be well recommended, may after he is twenty one yeeres of age, with much advantage, spend a year or two abroad. For he may be made capable of larger and freer thoughts; and may learne to know more of the world and of mankind; as also he may see a great many useful things, which our countrey doth not afford; and by seeing even the finest things in the world, he may arrive at a more just understanding of what is best on earth, and so be taught to contemne it. And with the help of effectual recommendations (for complimenting ones are not worth carying) he may get the acquaintance of worthy and wise
 3 persons,

persons, who may prove kind and good directors to him. But what I say of travelling, I mean only of running beyond sea ; for since wee have not now a king or court in Scotland, it is very proper that the gentlemen be well acquainted with the court of England ; though there be manny things there, that make me wish even a short stay among them.

F I N I S.



